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Text of Resolution passed by the General Council of The Theosophical Society

FREEDOM OF THOUGHT

'As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H.P.Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others'.

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Editor **S. SUNDARAM**

Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as dogma to be imposed by authority. They consider that belif should be the result of individual study or intuition, and not its antecdent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriputres and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosphists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become true Theosophist.

S. SUNDARAM

A STEP FORWARD

The life of great people show that they were inspired by the law which governs, integrates and unites all life. They followed the law 'not in the sense of subscription to dogmas or conformity to ritual, but as immense faith in the absolute values of truth, love and justice'.

Ways or methods of worship may differ form region to region but there is no justification for hatred and hostility between the followers of different faiths. Goodness can sprout and grow only on the soil and ground of truth. As mentioned by Vinoba Bhave, untruth and wrong doings cannot help in the growth of the religious spirit or the religious characteristics.

One has to see both the needles of the clock in order to know the exact time. Similarly, one must follow both Truth as well as Religion in order to understand and live life in its totality. Understanding and perception of Truth and Religion encourage and promote thought and action based on love, compassion and wisdom. When one sees and perceives things in their totality or wholeness then the fragments take care of themselves. But, if one would concentrate only on fragments then he may not be able to have a feel of the essence or may not be able to perceive the situation in its totality.

The point which merits consideration is what human values we seek to preserve in our progress towards social advancement. We have read that Truth always reflects itself in the form of welfare, justice, love, compassion and good conduct. So, if one is fully aware that certain thoughts and deeds are harmful to an individual or society and if he can gather courage to prevent himself from being a party to it, then, in the long run he may not only be able to restrain and refrain himself from evil thoughts and wrong doings but, perhaps, may be able to think rightly and thus will also take right action. And more he practices or develops the habit of right thinking and taking right action- greater will be the

possibility of understanding and discovering not only the Relativ(Truth but the Absolute Truth as well. So, the understanding an(knowledge to discriminate between the 'life negating causes' an('life promoting forces' are very essential. And this is possible onl) when one is prepared to listen to his *inner voice* and is ready t(be guided by the voice of his conscience. In his talk on 'Wha Does India Need Today in Religion?' Prof. M.P. Rege said durin(the International Theosophical Convention in 1990:

> "Religion has been a spiritual quest and has been s(defined in the Indian Tradition. The practice of huma(and humane values, the purification of individual min(and pursuit of spiritual knowledge go hand in hand Each is necessary support to the other. You canno pursue spiritual liberation in isolation from social ethic and responsibilities."

Dr. Annie Besant's life and work give us the lesson tha every law abiding citizen must accept the moral obligation o refraining from all such thoughts and actions which would creat hindrances in the way of unity, integration and brotherhood. Sh inspires us to work for the whole of mankind.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us .... not granted as a privilege or a concession, but recognized as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule.

ANNIE BESANT

RADHA BURNIER

On the Watch-Tower

My Karma is Myself

The Karma of everything one does is part of a greater Karma which is that of the world, as what is below points out; the whole process is one. Karma is not something from outside but what we ourselves create. Therefore, each one of us must do what is right from a larger point of view, as the words of Mr Jinarâjadâsa point out. The Karma which we create is not an expression of some force or person other than oneself. Therefore, we must try to do even now what is right.

The saying is true that everything in life, what appears good as well as not so good, is our own responsibility. As we are told by all teachers, each one of us must learn the principle of Unity. The passage included from Brother Jinarâjadâsa's writing stresses that we have to understand it fully and live it, which is the difficulty we face. Everything appears to be outside, different from oneself.

This lesson is difficult to accept wholeheartedly, but this must happen. This is one of the reasons why the principle of Brotherhood is taught in the Society, and he who follows it, advances rapidly. It is of no use our saying that the other man made the mistake or that he is doing greater harm than ourselves. What is needed is for every person to realize the immense work that he has to learn and the lesson he has to follow. We hope that the following passage will be one which is not for a moment's reading, but something which, being planted within, grows and subordinates everything less important:

'It is with us an axiom that the Divine and man are one. But it is also an axiom, though little realized, that man and the whole process of evolution, in which he is one factor, are also one. Normally, as the individual feels the pressure of evolution, he is apt to look upon that process as something imposed upon him from without. Thus it is natural for him to feel that all the difficulties of life — ill-health , poverty, limitations of every kind — are the

adjustments of his Karma arranged for him by the Lords of Karma in order to help his growth. That is perfectly true. But the deeper truth is that all such arrangements are really the operations of his own will. He must realize that, in some mysterious manner, the adjustments by the Lords of Karma are adjustments made by himself, and decreed by his own will. Every event which happens to him, particularly those of a painful nature, must be recognized by him, not only as the result of his own Karma and so by his decree, but further as an expression of his own self. "My father and I are one" must not remain merely an intellectualism; for the Unity exists not only in the realm of the Spirit, but also in that of matter.

'It is said in Light on the Path, "No man is your enemy; no man is your friend. All alike are your teachers." But these teachers, both friends and foes alike, are himself; and it is in reality he, through their instrumentality, who is teaching himself the principles of the Unity. The first glimpse of the true inwardness of all existence comes when the "without" and the "within", are realized as the two sides of one medallion, always inseparable in a unity, though each can be observed as separate.

'There is a beautiful instance of this truth in a story which is narrated of a Hindu yogi who lived during the time of the Indian Mutiny. His constant meditation was of course to realize the Unity or God. One day he was meditating in a certain place, and about him were happening the violent events of the Mutiny. The British soldiers who were fighting the rebels came upon this holy man, but they did not recognize that he was a holy man, one trying to understand the nature of God, and not one of the rebels. The story relates that one of the soldiers rushed at him and bayoneted him. Yet as the soldier so rushed towards him, the yogi looked at him calmly and whispered to himself, "Even thou art He." He had waited long for the coming of the Lord, and the Lord came in His own way.

'It is this same teaching of the Unity which we have in our Chain of Union: "There is a Peace that passeth understanding; it abides in the hearts of those who live in the Eternal. There is a

Power which maketh all things new; it lives and moves in those who know the Self as One." The aspirant begins to live this teaching in his life only when he puts into practice the truth underlying the words: "Even thou art He." Every event in life, pleasant or unpleasant, every grief, every failure, in brief, all that we look upon as the not-Self, must be realized as in some mysterious way the Self indeed.

'But more than this still, each object and event must be realized, even if in the beginning only in imagination, as himself. The diversities of manifestation are embodiments of the Oneness, and there is no separation to him "who sees", between himself and the Oneness. "I am He" must not only mean that man and the Divine are one and not two; it must also mean that "I" am the rock, the plant, the animal, the sinner, the saint, each event of the day in my life and in the life of the world. Especially it must mean, since we are men and have human limitations, that what men object to as "unpleasant" — struggle, pain, disappointment, failure — are also the Oneness, and so "myself".'

Baby Boxes Growing in Numbers

The Guardian Weekly of 22 June 2012 has an article on 'Baby Boxes'; apparently unwanted babies are put into these boxes, mostly by the fathers of the babies. Outside the hospitals, a bell summons somebody in the hospital to take the child and see that it survives. This practice is said to occur in Germany, Austria, Switzerland, Poland, and so on. Many children — 'many' being relevant to the fact that these babies have none to take care of them — are left to the tender mercies of the hospital staff.

This has saved innumerable babies and many of them are looked after by foster parents. But there are important people claiming that the child has the right to know his parents. Can a small baby know the difference between real parents and loving 'parents' who look after them? The baby boxes are meant, they say, to help to identify the parents and establish relationship with them. In the first place, if they were not wanted, how can we expect the parents or one parent, presumably the mother, to be

expected to care for the child after it has been rejected. Anyhow, the controversy seems to be going on, and looked at purely from the point of view of material interests.

Unfortunately, babies do not have the right to say what they want. In fact, being so small, they do not know what they want. Manfred Weber, Vice-Chairman of the European People's Party, wrote a letter to The Guardian: 'Although I am convinced that a child is best raised within an intact family, the safety of children is of higher priority than the desire to know their biological parents.' In a Swiss poll in 2011, they found that 87% said that baby boxes are useful, and even very useful, and that every hospital should have the advantage baby boxes can provide.

There is a claim apparently that frequently it is the male relative who is responsible, which raises the question whether the matter is looked at from the babies' viewpoint at all. In countries like India, many newborn babies are abandoned, thrown into ditches or waste bins, or somehow got rid of. The mother is often not responsible; she is afraid of what people will say. In fact, she also needs protection many a time.

The view that every citizen has a right to know his origin is ridiculous, because the child may come to know in due course that the parents discarded it like a piece of waste paper. It, therefore, seems not right to stress the need of parents. The essential need is that the child should grow up in a loving and good environment.

As long as the child is alive and looked after, we should be happy. It is not necessary or even right to interfere in a child's feeling welcome and being looked after by loving grownups. We can fully agree with the Christian social union and Mr B. Posselt who represented it: 'Our experiences with baby boxes here in Munich, for example, organized by a monastery, have been positive. . . . For me it is essential to protect and safeguard the life of children in extreme situations. All other problems can be solved with goodwill as long as the child is alive. It is not the decision of a United Nations Committee what we are doing to help born or unborn children.'

I have myself come into contact with more than one discarded child growing up within a family. They are happy and like well born children looking forward to a good life. They would not have been happy with the parent or parents who did not want them. To see them happy makes others happy also. The girl or boy does not care about where they were born and other circumstances which surrounded them at that time. The important thing is they are growing up nicely.

The Half-human Individual

The Law of Karma brings us back to birth in a physical body — sometimes in that of a man, sometimes that of a woman — to help consciousness to awaken and grow little by little. This was brought to our attention in a happy article by an academic in Cambridge University, which pointed out that there is a whole process of evolution taking place to take various situations to a higher level. So, the insect grows to the higher level, and to a still higher level, until the human stage arises and then the superhuman, about which we know very little. In this process of an expanding evolution, man is not yet fully a human being but only on the way. There is a great deal of the animal as yet in the vast number of people who have reached this stage of having a human physical body but carry many animal traits — some nearer the real human and some yet at the animalish level. Most are a mixture of the two.

The average human being nowadays is this mixture; the proportion varies from individual to individual so that nobody is exactly like another. Unfortunately, most of us do not know that some of the traits which we exhibit while we face the circumstances of the present are really leftovers of previous incarnations in prehuman lives which have been lived. The great human beings, like the Buddha, are free of past-life encumbrances. They are fully human, sometimes more than human.

If we could understand more clearly the whole process — that means, the evolutionary mode — we would understand better how one grows really, not simply as the physical form develops.

(continued on page 275)

*SUSHILA SINGH**

Art of Self-Telling : Reading Annie Besant's *An Autobiography*

Listen to me! For I am thus and thus. Do
not, above all, confound me with what I am not!
— Friedrick Nietzsche

I reduce myself to zero. —Mahatma Gandhi

Life has grown more and more intelligible;
death a negligible incident in an ever-widening life.
—Annie Besant

Autobiography as an art form, a genre of writing looks back to the deeply reflective self-analysis of St. Augustine in his *Confessions*. Close relationship between autobiography and religion continues through the 19th century and is closely linked with the rise of the novel. The status of epic has been accorded to it with the greatest verse autobiography *The Prelude* by William Wordsworth. Virginia Woolf experimented with different forms, diary and memoire, suggesting alternative feminine virsions of selfhood often fragmented and inchoate. With the postmodernist turn to culture the very unity of the subject and sustainability of the text is questioned. This does not deconstruct the form but rather privileges it by the act of reading and reconstructing signification. Annie Besant's *Annie Besant: An Autobiography* in her quest for Truth is writing her life on the path to becoming a Theosophist.

I pick up the strands from her autobiography at the time when Annie Besant was to set up home with her mother whom she perhaps loved most in her life. She was planning to begin a new life together with her mother. In the spring of 1874, suddenly her mother was taken dangerously ill with a failing heart. Annie

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knew her mother did not wish to die because her love for life was very strong and her daughter Annie would not let her go. But the inevitable came — the only thought her mother had at that time was that she was leaving Annie alone. Annie Besant writes, "and truly I felt, with an anguish I did not dare to realize, that when she died I should indeed be alone on earth" (105). After her mother's passing away Annie Besant found her life extremely dreary and full of struggle. She found a big support in Mrs. and Mr. Thomas Scott. She wrote for Mr. Scott pamphlets on inspiration, atonement, mediation and salvation, religious education for children and other related subjects for few guineas. What she thus earned was very valuable for her in her situation of meager resources. Scotts' house was always open for her. In 1879 when Mr. Scott passed away, Annie writes, "It was Thomas Scott whose house was open to me when my need was sorest, and he never knew, this generous, noble heart, how sometimes when I went in weary and overdone from a long day's study in the British Museum, with scarce food to struggle through the day – he never knew how his genial 'Well, little lady,' in welcoming tone, cheered the then utter loneliness of my life. To no living man – save one – do I owe the debt of gratitude that I owe to Thomas Scott" (106).

Annie Besant's life was deeply stamped by her both parents. Her father, Mr. Wood was a man of liberal and unorthodox thought. Annie remembered her father as keenly intellectual and highly educated, a mathematician and a good classical scholar, master of French, German, Italian, Spanish and Portuguese with a smattering of Hebrew and Gaelic. The treasures of ancient and of modern literature were his daily house delight. Annie's mother was a devotedly religious person while Mr. Wood, deeply read in philosophy, had totally outgrown the orthodox beliefs of his time. That is why Annie Besant accepted that her mother was of the old regime and she (Annie) was made of the stuff fanatics come from. She often thought of her dying mother's murmurings, "My little one, you have never made me sad or sorry except for your own sake, you have always been too religious ... Yes, it has been darling Annie's only fault; she has always been too religious."

Later, Annie could understand so well her mother speaking so truly. Annie's heart was religious in its uprising against dogmas that crushed the reason and did not satisfy the soul.

A poet in prose, Annie Besant has an unparalleled flow of conviction in her life telling. Her entire life was governed by the 'maternal thinking' which rose from her love for her little daughter and reached out to the entire humanity: "The torn, bruised tendrils of my heart gradually twined round this little life (her daughter); she gave something to love and to tend, and thus gratified one of the strongest impulses of my nature" (107). Her poetic diction captures the reality of living as when she is talking of her "when my need was sorest". Immediately, Emily Dickinson's lines from the poem 'Success is Counted Sweetest' come to mind: "To comprehend a nectar/ Requires sorest need".

Annie Besant's life is a story of her quest for truth, quest for knowledge and her further evolution into a Theosophist. Hers is a journey into an intellectual spirituality and religiosity. She recounts her invaluable friendship with Charles Bradlaugh: "friendship that lasted unbroken till Death severed the earthly bond." She believed it was an ancient tie of strong friendship in their other lives. Therefore, they did not meet as strangers but as old friends in their first meeting in the Hall of Science. Her conviction was that in lives to come they would meet again. In her intellectual and spiritual pursuit, Annie Besant admitted her immense gratitude to Mr. Bradlaugh. Her essay 'On the Nature and Existence of God' gave her the opportunity to discover that there was little difference in their views. At that time Mr. Bradlaugh was battling hard for political and religious freedom. Annie Besant gave him her manuscript to read. After reading it he told her that she had thought herself into Atheism without even knowing it. He also pointed out that it is erroneous to say that there is no God which she immediately corrected by inserting an explanatory paragraph. The position she took then she held for many years as Atheist. Without this stage in her life her evolution into a Theosophist would not have been possible. This philosophic intellectual position led her to metaphysics. She analyzes the evolution of a Soul that "if

anyone would understand the evolution of a Soul he must be willing to face the questions which the Soul faces in its growth. And the position of the philosophic Atheist is so misunderstood ... and Theosophists, at least, in reading it, will see how Theosophy stepped in finally as a further evolution towards knowledge, rendering rational, and therefore acceptable, the loftiest spirituality that the human mind can as yet conceive" (116).

Her autobiography in the true sense has been a life-telling. She wrote because she wanted to help the humanity: "It is a difficult thing to tell the story of a life, and yet more difficult when that life is one's own. At the best, the telling has a savour of vanity, and the only excuse for the proceeding is that the life, being an average one, reflects many others, and in troublous times like ours may give the experience of many rather than of one. And so the autobiographer does his work because he thinks that, at the cost of some unpleasantness to himself, he may throw light on some of the typical problems that are vexing the souls of his contemporaries, and perchance may stretch out a helping hand to some brother who is struggling, in the darkness, and so bring him cheer when despair has him in its grip" (Preface, xiii). As a devotee of truth with inimitable honesty and inner integrity, Annie Besant recorded her spiritual journey and intellectual pursuit. She admits, "In order that I may not colour my past thinkings by my present thought, I take my statements from pamphlets written when I adopted the Atheistic philosophy and while I continued an adherent thereof. No charge can then be made that I have softened my old opinions for the sake of reconciling them with those now held" (116).

A higher consciousness was inherent in Annie Besant emanating from her inner glow. Even before coming in contact with Charles Bradlaugh, she recognized that there was "a profound unity underlying the infinite diversities of natural phenomena, the discernment of the One beneath the Many" (117). Profound thinking was at the core of a higher Being. She wrote, "It is manifest to all who will take the trouble to think steadily, that there can be only one eternal and underived substance, and that matter and

spirit must, therefore, only be varying manifestations of this one substance. ... life is one, however multiform in its evolution" (117). She saw the possibility of a mind in nature, though she knew that intelligence was strictly impossible. "There cannot be perception, memory, comparison, or judgement, but may there not be a perfect mind, unchanging, calm and still" (119)? She asks. There are regions where one cannot penetrate thus one has to bow to "the unknown". She cites Alfred Tennyson in this context:

And the ear of man cannot hear, and
the eye of man cannot see
But if we could see and hear,
this vision – were it not He?

Thus, she does not deny the existence of "God".

In 1874, Annie Besant, filled with a passionate desire for bettering the world and elevation of humanity, wrote 'True Basis of Morality' in which she emphasized "human ethical growth and the duty of man to man" (128). At the core of Annie Besant's thought was to build up the fair edifice of a noble life. Therefore, she writes, "that which touches morality touches the heart of society; a high and pure morality is the life blood of humanity; mistakes in belief are inevitable, and are of little moment; mistakes in life destroy happiness, and their destructive consequences spread far and wide." (129). She rejects 'revelation' and 'intuition' as a basis for morals and asserts: "The true basis of morality is utility; that is, the adaptation of our actions to the promotion of the general welfare and happiness; the endeavour so to rule our lives that we may serve and bless mankind." She found in this process 'virtue' being essential for happiness: "Virtue is an indispensable part of all true and solid happiness ..." Happiness should be the ultimate test of right and wrong because we live in a realm of law. Obedience to law must necessarily result in harmony and disobedience in discord. But if obedience to law results in harmony it must also result in happiness – all through nature obedience to law results in happiness and through obedience each living thing fulfils the perfection of its being, and in that perfection finds its true happiness (129-130).

Annie Besant had a scientific temper which led her to higher truth. She succeeded in providing morality with a foundation of its own. For this, she finds that study of the facts of nature and of the consequences of man in society is sufficient. It leads her to the thought that mankind has to lead a noble life because nobility of life is desirable for itself alone and in so doing one acts in harmony with the laws of Nature. Also, in so doing happiness is spread around the pathway and brings happiness to fellow-men. Therefore, it is of vital importance that morality stands on unshakable ground. As a consequence, through all political and religious resolutions, "human life may grow purer and nobler, may rise upwards into settled freedom and not sink downwards into anarchy" (131).

Annie Besant believes that only utility can be sure basis for morality, acceptable to a student as well as a hardy artisan. Thus, she moves towards the future of humanity where clear light of freedom and science dawns to regenerate a new earth. This could be possible only if men are bound in closer links of 'trustworthiness', 'honour' and 'truth'. She vehemently advocates for 'true brotherhood': "But little worth these priceless jewels, little worth liberty and equality with all their promise for manking, little worth even wider happiness, if that happiness be selfish, if true fraternity, true brotherhood, do not knit man to man and heart to heart, in loyal service to the common need, and generous self-sacrifice to the common good" (131-32).

During the period from 1874 to 1886 or actually to 1889, Annie Besant found that for moral growth of man two things were of crucial importance: (1) an Ideal which should stir emotion leading to action; (2) a clear understanding of the sources of evil and methods to drain it out. Because she believed in human ascendancy towards a higher and higher being, the ground she worked on was on primarily ethical platform. In her intellectual pursuit, she closely studied thinkers, scientists and philosophers and became convinced of the truth of evolution and coud see in the evolution of the social instinct the explanation of the growth of conscience and of the strengthening of man's mental and moral

nature.But at the core of her thought was a joyous, self-reliant facing of the world with the resolute determination to improve it. Therefore, she maintained that virtue was its own reward, "Those of us who find joy in right-doing, who work because work is useful to our fellows, who live well because in such living we pay our contribution to the world's wealth, leaving earth richer than we found it ... for in that labour is its own exceeding great reward" (136). Annie Besant acknowledges the intellectual and moral training she received from her own life struggles and her intellectual undertaking: self-reliance, altruism, deep feeling of the unity of man and inspiration to work.

Amidst all political and social struggle that was Annie Besant's undertaking, the first 'whispering' from the Theosophical Society came to her in the form of a statement of its principles. With her questioning spirit and scientific temper Annie Besant commented on it, "no very definite idea of the requirements for membership, beyond a dreamy, emotional scholarly, interest in the religio-philosophic fancies of the past". She was asked her opinion about membership of the theosophists in the National Secular Society and of Secularists joining the Theosophical Society. She wrote in the *National Reformer* (18 June, 1882), 'While Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, there is a radical difference between the mysticism of Theosophy and the scientific materialism of Secularism. The exclusive devotion to this world implied in the profession of Secularism leaves no room for other-worldism; and consistent members of our body cannot join a society which professes belief therein' (244).

In her brief article in *The Theosophist* H.P.Blavatsky wrote in her generous way how Mrs. Besant was misled to express her views totally inconsistent with the principles of the Theosophical Society. But she had all admiration for Mr. Charles Bradlaugh's work in England and in her first mention of Annie Besant, H.P.Blavatsky wrote: "Another lady orator, of deservedly great fame, both for eloquence and learning – the good Mrs. Annie Besant – without believing in controlling spirits, or for that matter

in her own spirit, yet speaks and writes such sensible and wise things, that we might almost say that one of her speeches or chapters contains more matter to benefit humanity that would equip a modern trance-speaker for an entire oratorical career" (*The Theosophist*, June 1882).

With the driving force of love for man and hatred against oppression, Annie Besant evolved into the sustaining thought of Brotherhood. In *Our Corner* (February 1888), she wrote "Lately there has been dawning on the minds of men far apart in questions of theology, the idea of founding a new Brotherhood, in which service of Man should take the place erstwhile given to service of God – a brotherhood in which work should be worship and love should be baptism, in which none should be regarded as alien who was willing to work for human good" (290). Unconsciously she was moving towards a unity which she found to be deeper than the speculative theories which divide. That unity of thought was Theosophy dedicated to the service of man.

The conviction of Brotherhood led her to write, "... If there be a faith that can remove the mountains of ignorance and evil, it is surely that faith in the ultimate triumph of Right, in the final enthronement of justice, which alone makes life worth the living, and which gems the blackest cloud of depression with the rainbow-coloured arch of an immortal hope" (292).

With this spirit Annie Besant and Mr. W.T.Stead started a weekly the *Link* of which the motto (taken from Victor Hugo) was: "The people are silence. I will be the advocate of this silence. I will speak for the dumb. I will speak of the small to the great and of the feeble to the strong. ... I will speak for all the despairing, silent ones. I will interpret this stammering; ..." (292).

1886 onwards Annie Besant was faced with questions regarding complexities in human consciousness and workings of the mind. After reading A.P.Sinnett's 'Occult World', she began studies in spiritualism. Through her questioning spirit and diligent quest for answers led her to the conviction that there was some hidden power behind the existence of Man and the Universe. By the spring of 1889, her quest had grown into a desparate

determination: "... sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to take courage for the light was near" (300). And then, she was given two volumes of *The Secret Doctrine* of H.P.Blavatsky. She read through the volumes and absorbed it wholly. Immediately, she saw all her puzzles, riddles, questions just vanished. She was dazzled by the light of Truth. The meaning of life and mind unravelled before her. In that moment of illumination, she "knew that the weary search was over and the very Truth was found" (301). She reviewed the volumes with an introduction to the writer by Mr. Stead. She longed to meet the writer of the volumes. Her request granted, she walked to the door of 17, Lansdowne Road. She records her first meeting with H.P.Blavatsky: "A pause, a swift passing through hall and outer room, through folding-doors thrown back, a figure in a large chair before a table, a voice, vibrant, compelling, 'My dear Mrs. Besant, I have so long wished to see you', and I was standing with my hand in her firm grip, and looking for the first time in this life straight into the eyes of HPB" (301). As she rose to go, she felt two brilliant piercing eyes on her. HPB yearned of her, "Oh, my dear Mrs. Besant if you would only come among us!" That time she came back with an evasive goodbye. But later she approached HPB to join the Theosophical Society. She was asked to first read the report that was published by the Society for Psychical Research. Reading the report Mrs. Besant saw all it said was a lie. Resolutely, she joined the Society and was admitted as a Fellow on 10th of May, 1889 when Mrs. Besant knelt down before HPB asking, '... will you accept me as your pupil and give me the honour of proclaiming you my teacher in the face of the world?' HPB accepted her in all dignity. She blessed her, "You are a noble woman. May Master bless you" (304). Mrs. Besant's becoming a Theosophist "had been long led up to, and realized the dreams of childhood on the higher planes of intellectual womanhood" (304-5). Her reasons why she became a Theosophist she elaborated in her two lectures delivered at the Hall of Science. She takes up primarily an intellectual

standpoint in favour of Theosophy: "Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace" (322).

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We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light.

ANNIE BESANT

*P.K.JAYASWAL**

DR. I.K.TAIMNI'S CONTRIBUTION TO THEOSOPHY

HPB gave the world *The Secret Doctrine* as a commentary on *The Stanzas of Dzyan* relating to cosmogenesis and Anthropogenesis. The stanzas depict the processes in such a way and such metaphors that it is not possible for even a learned man to make sense easily out of the depiction. No doubt, *The Secret Doctrine* explained them in words which could throw more light on the descriptive presentation. Nevertheless, the explanation is too subtle to be comprehended by the contemporary mind. Dr. Annie Besant had the privilege of going through the entire Secret Doctrine in almost a single, unbroken sweep. She felt as if she was recollecting the supreme knowledge which she had probably acquired in her previous lives. In her book *The Ancient Wisdom* she has remarked in her preface that the study of this book will help the student as an introduction to the study of *The Secret Doctrine*. She also authored another book *A Study in Consciousness* based on the implications of *The Secret Doctrine*, hoping that the future generation will in due course understand the true nature of consciousness and matter. Bro. C.W. Leadbeater helped her by placing before the general public the results of his clairvoyant researches, giving form and colour (The material manifestations of the underlying consciousness) to show scientifically how the so-called theoretical Theosophy can be conceptualized in concrete terms amenable to easy understanding by the lay man. Bro. C. Jinarajadasa explained Theosophy in a systematic manner in his book *The First Principles of Theosophy*. In his preface to the book he states how his comprehension of Theosophy had expanded over the years. He referred to the current scientific discoveries to make clear the theosophical principles, and placed lot of stress on the order and beauty of creation. Bro. N. Sri Ram's approach was mystical in nature, and gave lucid expression, for the benefit of

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the enquirers and aspirants, the subjective perceptions of the inner realities embedded in human consciousness striving to reach the level of divinity. He displayed the wisdom/humility for a distortion-free realization of the Truth.

Dr. I.K.Taimni was a professor of chemistry and noticed clearly mind was to ensure that the theosophical verities, abstruse and transcendental as they are, must be expressed in a scientific language using analogies and scientific vocabulary to attract sympathetic listening and attention by the readers at large, and the young, intelligent minds in particular. Only then they will be led to enquire within themselves by delving into the deeper layers of their minds so as to touch the buddhic level from where they can receive glimpses of Reality which is beyond the normal scientific horizon. Dr. Taimni has dwelt at length on this approach in the Preface to his book *Man, God and Universe*. I can do no better than place before the reader some of his statements, extracted from the Preface.

Dr. Taimni says: 'If the mental consciousness is ignored, the bulk of the humanity will not be open to receive the higher truths.' It was, therefore, extremely necessary that these truths should be portrayed as mental concepts/models just as the modern science provides as a result of its experimentation and hypothesis. Such portrayal will at least convey the nature of the truths to the open, logical mind which may ascend, in due course, to the institutional level to go deeper into its understanding'. Dr. Taimni, therefore, undertook the task of explaining the obstruse and subtle occult science using analogies from the various spheres of science, namely, number theory, geometry, algebra, physics, electronics, chemistry, biology, microbiology, etc. This approach has been adopted in all his books.

He points out, 'It is Viveka which is the hall-mark of a soul which is spiritually mature and thus qualified to undertake the task of tackling the deeper problems of life ... Materialistic philosophy, based as it is on the intellect above, cannot in its spiritual blindness see the significance of the hard facts of our existence and the implications of its own conclusions regarding the nature and destiny

of man and the meaning and purpose of human life ... Should we not try to go deeper into the question of human life, and consider carefully our aims and ideals despite the feverish pursuit of purely materialistic aims, however realistic or spectacular they may appear outwardly.'

He emphasizes that 'it is what is present in the background in the invisible but tremendously more real mental and spiritual realms of nature which gives significance to ... all that is happening in the world ... The artificial and self-deceptive means of satisfaction which man creates for himself endlessly are of no avail in this resistless march of time and the destruction of everything which he holds dear ... this is the status and prospect which materialistic philosophy has given to man and which a large number of even intellectual people have thoughtlessly accepted because they are unable to see the real significance of things around them.'

Although Dr. Taimni favours modern scientific presentation of theosophical doctrines and occult teachings, he is emphatic in asserting that 'the occultist cannot show the facts of the subtle and invisible worlds, because they are not material. They belong to the realms of mind and consciousness and it is absurd to demand that mental and spiritual facts of existence be demonstrated by physical means. Any fool can see that the mental and spiritual realities can be explored only by mental methods by diving into the deeper recesses of our own mind and spirit ... It is not a question of one view being based on facts of the objective world and the other on the subjective perceptions in the realm of the mind. Both are based on the mind. Both are objective in one sense and subjective in another.'

Dr. Taimni rightly points out that the physical world which we cognize with our five sense organs is the outermost shell of the far greater and more real universe which exists within it. Let us not complicate this question with details concerning the nature of the invisible part of the universe. The whole edifice of the materialistic philosophy crumbles down, if we accept that there is an invisible subtle universe of many degrees of subtlety hidden

within the physical universe and the apparently material universe with which we are familiar is essentially mental in nature. Continuing this line of thinking, if man is considered to be highly evolved animal who has developed a mind as a by-product in the natural course of evolution, then obviously he will be treated as an animal by those who are supposed to take care of his welfare. Accordingly, if it is desirable or necessary, individuals or people may be justifiably destroyed enmasse. It is enlightening to turn from this degrading concept of human origin and destiny, which the materialistic philosophy has created, to the spiritual concept of man as per the Occult Science which asserts that man is divine in origin and has a glorious future. In that event, the humane methods advocated by the spiritual philosophy are far more in conformity with our ideas of civilized behaviours than the barbarous methods followed by the votaries of materialistic philosophy. Dr. Taimni, therefore, makes a strong case for serious rethinking with regard to the vital problems which face us, and see whether we should now give the spiritual philosophy of life a fair trial.

Dr. Taimni points in unequivocal terms that 'Occultism is based on the direct experience of self-realised and liberated beings who have not only systematically investigated the subtler worlds but found the ultimate Truth of existence and tried to mirror it in the realms of thought for the benefit of those who are still imprisoned in their minds ... An enquirer can look for light on the great mystery which surrounds his life in three directions – religion, philosophy and science. But if he is earnest and genuinely interested in unravelling this mystery, he will fail to find real satisfaction in any of these quarters. Academic philosophers give him all kinds of hypotheses which differ from one another and frequently contradict each other. Religious people are divided into different groups subscribing to different creeds. In science, all is experiment, experience, proved facts, certainly but a complete absence of interest and information concerning the deeper problems of life.

'The ultimate aim of all the three is the same or should be the same and they represent different ways of looking at and finding the ultimate truth about man, God and universe. The reason

why they conflict with each other lies in the lack of integrated approach and the wrong tradition of working in water-tight compartments.

'As there is only One Reality as the basis of the universe, seen and unseen, there must be only one Ultimate Truth which is the object of pursuit along three different lives of religion, philosophy and science. It is the knowledge of Truth, knowing which everything else is known, which is the goal of the occultist. So the development of the integrated approach is inherent in the very nature of things. This collaboration is not only desirable but absolutely necessary for effective work because the roles of religion, philosophy and science in the discovery of Truth are really complementary. This can be done in several ways some of which are given below:

(i) By interpreting the truths of religion and philosophy in terms of modern scientific thought as far as possible, thus making them more easily understandable and acceptable.

(ii) By inculcating the scientific spirit in the pursuit of religions or philosophical aim, which means laying greater emphasis on the experimental attitude and the experimental method, and the need and importance of testing and experimenting with the truths of religion and philosophy.

(iii) By encouraging students and aspirants to push into the unknown and deeper realms of mind in which the realities of life are hidden. This is not easy, but a cautious beginning can be made by encouraging the study of higher yoga and the practice of elementary techniques. This will prepare the ground for and make the practice of higher yoga and the realization of the truths of spiritual life possible.

This work requires a great deal of caution and discrimination, and enthusiastic but unwise attempts of people who want to promote the understanding and collaboration can do more than good. 'It is easier to spread these ideas among the general public whose minds have not been conditioned much, and then let the pressure of public opinion thus built up slowly influence scientific thought ... And all changes of a vital nature have necessarily to be brought

about gradually through the changes in the minds of people in general. The individual problem is the world problem.

Matter which formed the basis of scientific materialism has disappeared into energy and radiation, and so really scientific materialism has had the very ground cut away from under its feet. The perfect design found everywhere in Nature, the intelligent coordination of different natural forces in the achievement all natural objectives, the mathematical precision, with which all natural laws work, has exploded the theory that 'the Universe is a fortuitous, concourse of atoms,' and made some thoughtful scientists to talk of a possible Architect of the Universe who must be mathematician.

'We find similarly in the case of religion and philosophy that situations are arising which are gradually leading to the softening of attitudes and making people slowly realize the necessity of cooperation in these three different fields ... Those who believe in this synthetic approach should emphasize it everywhere and what is more important, should by practical application show its obvious superiority over the narrow and extremely described points of view which imprison the life and mind of man. They should remember the Sanskrit maxim: *Satyameva Jayate Nanritam*'–It is truth which prevails ultimately, not falsehood.

Dr. Taimni's writings span all the facets of theosophical knowledge and occult Science. He also authored the so-called non-theosophical books like *The Ultimate Reality and Realization* (a commentary on Shiva Sutras), *Self-Realization through Love* (a commentary on Narada Bhakti Sutras), *Science of Yoga* (a commentary on Patanjali's Yoga-Sutras), besides writing *Glimpses into The Psychology of Yoga, Gyatri Mantra, Self-Culture in the light of Ancient Wisdom, Hindu Symbolism, Principles of Theosophical Work* and a general book on *Science and Occultism*. He also wrote on *the Secret of Self-Realization* (a commentary on Pratyabhijna Hridayam of Ksemaraja). He took pains to explain how the occult truths have been made available, to the general public through he Hindu mythological books, Puranas, apart from, of course, Vedas, Upanishads, Bhagwad Gita and other sacred books of the great teachers of the Hindu Religion. Although he

dealt at length with the nature of the Absolute (*Nirguna Brahma*), he was of the view that an aspirant should start with 'Upasana' on the *Saguna Brahma* who is after all the manifestation of the unmanifest. All in all, his works are comprehensive both in theory and practice.

His books may tend to give an impression that he was a scientist who turned to be philosopher and lived his life with a religious mind. Those who were close to him knew him first of all as a Yogi who was engaged in intense *sadbhava*. It was as a result of his illumination flowing from his *sadhana,* that he realized that the redemption of the orphan, suffering humanity lay in adopting the integrated approach outlined above in this article. His holistic approach is discernible in all his writeup. He saw clearly that manifestation is nothing but a differentiation of the Unmanifest. Therefore, the ultimate truth can be realized through reversing the differentiation through integration. He was a votary of intellectual excellence shining with intuitional illumination. His all-inclusive approach has helped a large number of members of the Theosophical Society to adopt his style of presenting theosophical wisdom which has been found to be quite convincing and elevating.

Conclusion:

Let me end this article with the following significant statements of Dr. Taimni:

'The transcendent vision of the Underlying Reality cannot be formulated in terms of the intellect nor can it be communicated to others. It must be obtained by each individual by his own efforts within the deepest recesses of his own consciousness. But it is possible to communicate the essential aspects of this knowledge in very general terms to the public at large, enough to give to the aspirant some idea of the realities of the inner life and enable him to take those preliminary steps which will prepare him for treading the path of practical occultism. Every human being has the inherent right to free himself from the illusions and limitations of the lower life and must be given a chance to make a beginning whenever he feels inclined to do so.

'Occultism has no creed and no doctrines which are meant to define different aspects of Truth rigidly and formulate them in a final form ... it gives freedom to the enquirer to study these truths in his own way and come to his own conclusions and understanding, knowing that this understanding is bound to remain partial and imperfect on the purely intellectual plane any way, and when direct perception is obtained in the advanced stages, there is no question of error or doubt or disagreement between those who obtain the vision of Truth.'

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If we could understand this, we would see that most human beings are still not up to the mark. So, evolution is an important subject which we have to understand as much as possible, not merely the present physical condition but the part it plays in spiritual awakening.

Those who are careless with children, or who are self-absorbed and neglect them, ill treat them, and even discard them for whatever reason, exhibit imperfection in their own being. It will take a long time for a person at this stage to grow fully human. If we could understand more of all this, the more we would find ourselves free of compulsion, growing with more of true happiness and not merely the so-called pleasures of a superficial life.

(Courtesy: *The Theosophist*, August, 2012)

*K. DINAKARAN**

THE THEOSOPHICAL SOCIETY STILL IN THE VANGUARD

During the last hundred years Kerala witnessed many radical changes in its socio-religious, cultural and educational field. Many social evils like untouchability and *devadasi* system vanished from this land. The Royal proclamation of temple entry for dalits was made and superstitions like animal sacrifice was banned in Kerala. We also witnessed the abolition of feudalism and land lordism. Kerala now stands first in the rate of literacy and for the welfare measures for dalits and other backward community, who were once regarded as slaves. We can be proud of the great cultural institutions like *Kerala Kalamandalam.* But the new generation seldom knows, who were the pioneers of these renaissance in Kerala. If we may pose this question to the impartial historians of Kerala, undoubtedly they will declare- The Theosophical Society- *Brhamavidya Sangham.*

In 1913 when B.P. Wadia , Theosophist and colleague of Dr. Annie Besant, inaugurated the Kerala Theosophical Federation at Palghat, no one ever dreamt that it would be a land mark in the history of Kerala. It will also dismay us , when we learn that at that time Kerala was divided into three princely states viz. Travancore, Cochin and Malabar and the idea of united Kerala was unknown! It was the Theosophical Society which first entered into the arena of Kerala's renaissance. The first lodge (branch) in Kerala was established at Palghat in 1882. That may be one of the reasons why the pioneers of the Theosophical movement in Kerala chose Palghat, then part of the Malabar Presidency as the birth place of Kerala Theosophical Federation. The name of Mr. B.P. Wadia became very popular in the later days because he was one among the three who were arrested along with Dr. Annie Besant by the British Government in 1917 for participating in the Home Rule Movement.

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* Secretary, Kerala Theosophical Federation.

The Kerala Theosophical Federation is completing its hundred years. Looking back, the Federation can be proud of its unique achievements in the socio-economic, religious and cultural field.

Theosophists against Untouchability and for Temple Entry for Harijans.

Kerala was infamous all over India for its caste system which prevented men to touch each other, to dine together and even walk on the same road. The *panchamas* (those who do not belong to the four *varnas*) were not allowed to walk through the roads on which even cats and dogs can easily walk and soil. Col. Olcott, Founder President of the Theosophical Society, was very much disturbed on the plight of dalits who were ill-treated all over India. He started Panchama Schools as early as in 1894 at Adyar for the education of the under previleged children. The members of the Theosophical Society also followed the foot prints of the founder President and started educational institutions, especially night schools at Palghat and Ernakulam for the poor children of the dalits. They also led many processions with dalits through the road which prevented entry for dalits.

The Theosophists also organized *misrabhojana* – communal feasts which was unheard and unknown in those days. The venue was the Annie Hall, Calicut, named after Dr. Annie Besant–then President of the Theosophical Society. Many Brhamin members of the Theosophical Society dined together with dalits and they were treated as outcast by the orthodox community. But this never disheartened them, they continued their relentless work for dalits and started schools for dalit children.

In the forefront of Home Rule Movement

When Dr. Annie Besant started the Home Rule Movement, Theosophists like K.P. Kesava Menon, Manjeri Rama Iyer were the principal leaders of the Home Rule Movement in Calicut which was the headquarters of British Raj.

Religious Revival

Like any other ancient Religion, Hinduism was also in a decadence. Animal sacrifice was a routine ritual in many Bhagavathy Temples in Kerala. Theosophists in Travancore State, fought against these kind of superstitions by opinion mobilisation. This led to the prevention of animal sacrifice in temples owned by Travancore government. This paved the way to enact similar laws in Cochin and Malabar. Theosophists like Mahakavi Ulloor were in the committee to study and report Temple Entry for Harijans. Ulloor submitted his recommendations by quoting *Sastras* and *Purans* for Temple entry for Harijans which was declared by Mahatmaji as the "wonder of the twentieth century". Theosophists used to organize lectures at temples during the festival seasons on religion and philosophy, later on this became a prorgramme of Travancore *devaswom*.

In the Field of Education

With the formation of Central Hindu College in Benaras, Dr. Annie Besant kindled the spirit of National Education in India. The Theosophists in Kerala taking the hint from Dr. Besant's clarion call, started school at Alleppey in 1905 under the name *Sanatana Dharma Vidyalaya*. Though it was started in a humble way it now stands as a monument for the dedicated service of Theosophists.

Sanatana Dharma Magazine

The magazine entitled *Sanatana Dharama* was started by the Theosophists in 1911 and it was one of the unique Malayalam Magazine which stood for the upliftment of Malayalam literature. Great poets like Vallathol, Kumaranasan, Ulloor and Nalapatt Narayana Menon were among the writers who contributed to the magazine. The magazine kept a very high standard among other publications. It published the Malayalam transaltion of Tagore's *Gitanjali, The Light of Asia* by Edwin Arnold etc. *Jeeva Karunya Panchakam* a poem written by Sri Narayana Guru was also published in this magazine.

All Religious Conference at Alwaye

On 3-4 March 1924, Sree Narayana Guru convened an All Religious Conference at Alwaye Advaita Ashramam to uphold the

motto of universal brotherhood of Religions. Sree Narayana Guru invited the then General Secretary of the Indian Section of the Theosophical Socity, Justice Sadasiva Iyer, to preside over the conference. The leaders of the S N D P movement had a cordial relationship with the Theosophical Society. Mahakavi Kumaran Asan, the first General Secretary of the SNDP Union, was a great admirer of Dr. Annie Besant and wrote a poem praising her on her birthday. When Dr. Besant visited Calicut, she was invited to lay the foundation stone of a temple owned by Thiyyas. She was also invited to distribute prizes to students of a school owned by the Thiyya community at Calicut.

Kathakali and the Theosophists

When Mahakavi Vallathol decided to form Kerala Kalamandalam the main hurdle before him was financial difficulty. In order to collect money, they decided to start a lottery. But the then laws required the permission of the Madras government to start a lottery. Nobody outside Kerala had ever seen Kathakali before! How can the government officials at Madras will permit then to start the lottery? Mr. Manjeri Rama Iyer, a Theosophist and a close associate of Dr. Annie Besant, suggested to take a Kathakali troop to Madras and present Kathakali before the government officials. Vallathol, Mukunda Raja and Rama Iyer along with a Kathakali troop went to Madras. The stage for the performance was at Adyar, the International Headquarters of the Theosophical Society. They invited Sir C.P. Ramaswamy Iyer–then law member in the government, to see the ***Kathakali*** and offer his opinion. On January 4, 1928 many Theosophists and public of Madras witnessed for the first time, the art form of Kerala, the *Kathakali*. Bishop Leadbeater, Jinarajadasa, George S Arundale and Sir C.P. Ramaswamy Iyer were in the front row. Mr. Cousins who earlier learned the story from Mr. Mukunda Raja narrated the story in english to the audience. It was the first performance of *Kathakali* outside Kerala. Dr. Annie Besant recommended to C.P. Ramaswamy Iyer to do the needful for

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NEW AND NOTES

BOMBAY

A meeting for observing Asala Poornima was conducted by Bro. Keki Palkiwala on 3 July 2012, at Blavatsky Lodge. The programme commenced with the Buddhist Prayer. Besides mentioning about Dharma Chakra Pravartan Sutra, Four Noble Truths and the Eightfold Path, Bro Palkiwala advised to-try to be open and embrace people in the fold of brotherhood; try to do with minimum physical possessions; and try to convert enemies into friends and guard against the reverse of it.

KERALA

Anantha Lodge, Trivandrum, celebrated its 129th Foundation Day on 29 July, 2012. The programme commenced with Bharat Samaj Pooja at 9.00a.m. The celebrations started with the Universal Prayer. Bro. R. Sasidharan Nair, Lodge President, presided. He briefly narrated the history of the lodge and emphasized the importance of the foundation day. Bro. C.P.C. Thanu Pillai, Secretary of the Lodge, read out the greetings received from various lodges and prominent Theosophists. Kerala Theosophical Federation's President, Dr. M.A. Raveendran, spoke on 'Human Regeneration'. He also distributed the diploma of a new member.

At 11.30 a.m. Bro. K. Dinakaran, Secretary, K.T.F. spoke on 'Theosophy and Spirituality'. At 12.00 a.m. Bro. C.P.C. Thanu Pillai spoke on the subject 'Process of Transformation'.

In the post-lunch session a Question and Answer session was organized in which members actively participated. The meeting came to a close at 3.30 p.m.

An exhibition-cum-sale of Theosophical books and J. Krishnamurti's books were also organized in connection with the meeting and good number of books were sold out.

Anantha Lodge also organized an Interlodge meeting on 13 May 2012. Prof. S. Balakrishna Pillai, Vice President, K.T.F. presided

over the meeting. Dr. M.A. Raveendran spoke on 'Theosophical Approach to Life'. Bro. S. Sivadas and Dr. George Mathew also spoke on the occasion.

M.P. & RAJASTHAN

The following talks were held on Sunday at Vikaram Lodge, Ujjain, in the month of July: Dr. R.S. Gupta spoke on 'The significance of Buddha Poornima'., Dr. R.K. Chhajlani's talk was on *Adhyatma evam Vigyan*, Dr. P. Arora's theme was 'The Beauty of Darkness'; and Dr. A.C. Gulhati expressed his views on '*Dukh*: An opportunity'. Besides, a general discussion was organized on 29 July on 'Self Confidence.' Some members expressed their views on the theme of the discussion.

MARATHI

The meetings of the Theosophical Lodge at Pune are held on every Sunday. The following programmes were held in July: Bro. N.D. Abhyankar discussed an article from the Marathi Theosophical magazine *Dharma Jagrati*. Study of the book *The Seven Principles of Man* by Annie Besant was conducted on 8 and 15 July. Theosophy-Science meet was conducted on 22 and 29 July in which Bro. H.S. Vaidya delivered talk on 'Higgs-Boson (God-Particle) and Theosophy'. Besides, the book *The Hidden Side of Things* by C. W. Leadbeater is being studied by the members in the study class on every Tuesday and Friday. Bharat Samaj Pooja is performed at the Lodge on every Sunday at 9.30 a.m. English books worth Rs.1269/- and Marathi books worth Rs.891/- were sold in July.

RAYALASEEMA

A lecture on the occasion of the 3rd death anniversary of late Sri. G. Shankar Goud, former President of the Lodge, was organized by Hospet Theosophical Lodge on 27 April. The theme of the lecture was 'Salvation through application of Theosophy in daily life'. The speaker was Sri Rangopanth Nagaraja Rao and the meeting was chaired by Sri. H. Venkat Rao, a senior advocate.

UTKAL

The 47th Annual Conference of Utkal Theosophical Federation was held at Bhubaneswar on 11-12 February, 2012. It was inaugurated by Dr. N C Ramanujacharry, Jt.Gen. Secy and Director of Studies of the Indian Section. The theme of the conference was '**TOWORDS THE DOOR OF PERFECTION**'. On 11Febrauary, short talks were held on '**WHY THEOSOPHY?**' Bro. B.B. Panda, President, UTF, Bro. B B Palai, Vice President, UTF & Bro. D P Panda President, Sambalpur Lodge, spoke on the subject. Then a symposium was conducted in which Bro. Ashok Mohapatra, Bro. Asutosh Pati, Bro. Ashok Pattanaik, Bro. Satyabrat Rath, Sis. Mitalini Mahapatra and a youth member Sis. Swastisikha Mohapatra placed their views on '**PERFECTION: THE THEOSOPHICAL ENDEAVOUR**'. Dr Chitaranjan Mishra, GM Nalco & Member Council of Odisha Science Academy delivered a Theosophy- Science Lecture on '**Role of Science in Regeneration of Ethical Values in the Present World**'. Dr. N C Ramanujacharry delivered a public lecture on '**A State of faultless vision**'. A video show on '**INTERNATIONAL HEADQUARTERS, THE THEOSOPHICAL SOCIETY, ADYAR**' was presented by Bro. Ashok Mohapatra, Secretary L.N Lodge.On 12 February a seminar was held wherein Dr. Deepa Padhi, Bro. B S Mohanty, Sis. Pournamasi Pattanaik and Prof. Sahadev Patra expressed their views on '**SELF AWAKENING**'. The Annual General Body Meeting of UTF was held under the chairmanship of Dr. B B Panda. The UTF also organized a programme in which outsiders participated in short talk. Sri Manoj Fogla, CA, delivered a short talk on '**Unconditioned Mind**' and Sis. M. Laxmi, Lecturer of Telugu Federation, delivered a short talk on '**LOVE**'. Dr. Ramanujacharry delivered a TOS lecture on '**Duty to Humanity**'. He also delivered a public lecture in the evening on '**Human Role in the Evolutionary Process**'. Then Bro. R C Pattanaik, Regional Secretary of TOS, Orissa Region, presented Power point on **DIVINE CONSCIOUSNESS**. The conference ended with vote of thanks offered by Bro. B S Mohanty, Secretary, Barabati Lodge, Cuttack.

UTTAR PRADESH

The following talks were held under the auspices of Kashi Tattva Sabha in July & August: 'The Essence of Gita' by Sri Yashpal Kumar: 'Karma aur Atma Kalyan; Ek Darshanik Drushti' by Pandit Jwala Pd. Misra; 'Meditation on five nature of Buddha' by Bro. U.S. Pandey and 'Atmanubhuti'by Sri Govind Krishna Menon. Besides, a symposium on 'Women's responsibility in regeneration of ethical and moral values' was held on 31 August in which three girl students of post-gradate classes, two of degree college and one Lecturer expressed their views. The Ritual of the Mystic Star was performed on 20 July. The study class is held on every Tuesday in which the members are studying the book *Human Regeneration* by Radha Burnier.

The following talks were held at Nirvana Lodge, Agra, in June and July: 'Devotion Principle in Bihari *Satsai*' and 'Morality, Providence and '*Satsai* literature'- both the talks were given by Dr.(Smt.) Suman Sharma, 'Bhakti Ratna Japuji' by Dr. (Smt.) Prabha Sharma and 'Strange movement of mind' by Bro. Gyanesh Kr. Chaturvedi; 'Our brain and its unlimited potentialities' by Bro. Shyam Mohan Kapur; '*Panchang* in Indian Culture' by Dr. Prem Pal Shashi; 'Jain Religion and its relevance in modem times' by Dr. Prabha Sharma. Besides, a seminar on 'Character Building' was held on 19 July in which Bros. H.N. Gupta, Neeraj Kumar, Dr. R.M. Malhotra, Smt. Madhu and Dr. Prabha Sharma spoke.

The Talks held at Dharma Lodge, Lucknow, in July were: 'Understanding Theosophy' by Bro. Rajesh Gupta, 'Dispassion of Rama' by Bro. U S Pandey and 'Teachings of Vashishtha' by Bro. Rajesh Gupta.

A day-long seminar on 'Karma and Dharma' was organized on 15.07.2012 by the Federation with active cooperation of both lodges at Lucknow. About 45 persons including members from Satya Marg and Dharma Lodge, Lucknow, Sitapur & Arundale Lodge of Sitapur, Gyanoday Lodge, Barabanki and Chohan Lodge, Kanpur participated. The programme began with Bharat Samaj Pooja which was performed by Smt. Basumati Agnihotri. Then

Universal Prayer was recited. Bro. V N Verma, President of Satya Marg Lodge and Bro B B Lal, Secretary of Dharma Lodge, welcomed the participants and speakers. Bro U S Pandey, Federation Secretary, welcomed the participants and offered his greetings. He explained the importance of such seminars/ workshops which were being organized by Federation at various places in cooperation with the Lodges. He thereafter introduced the topic and explained the outline of the subject for the seminar. He mentioned about the Law of Karma, its operation as cause and effect, for establishing harmony and to progress the evolution, the mechanism of working of Law of Karma, its relation with duty of man and also with the order to be established at every level. Km. Preeti Tiwari of Kanpur explained in detail the co-relation between Dharma and Karma, Bro K K Srivastava of Barabanki in his talk explained the working of Karma and quoted from scriptures like Ramayana.Br.J.N.Sharma of Lucknow spoke on Karma and experiences of its working. Bro R. K. Shukla of Lucknow spoke about the action to be performed in light of teachings of Bhagawad Gita and based on the book by Annie Besant. Bro Shikhar Agnihotri of Lucknow spoke about the twin working of Dharma and Karma together. Bro S K Pandey of Kanpur in his talk, besides elaborating on some points covered by earlier speakers, explained the working of Karma as given in Buddhist teachings. Before concluding the seminar, three problems of day to day life and how to decide the course of action in the light of the knowledge of Law of Karma were given by Bro U S Pandey for the participants to ponder and react. This encouraged the participants to respond and interact actively with the speakers. Some more points of clarification were covered during Question and Answer session. The seminar concluded with vote of thanks by Bro K K Srivastava on behalf of the Federation and Bro B B Lal on behalf of the Lodges of Lucknow. Smt. Basumati Agnihotri conducted the proceedings.

Bro. U.S. Pandey spoke on 'Kashmir Shaivism' at Dharma Lodge, Lucknow. The other talks held at the Lodge in August were: 'Charity' by Bro. A.P. Capoor, 'Path of Discipleship' by Bros B.L. Dube, Shikhar Agmihotry and B.B. Lal. Bharat Samaj Pooja was performed on 29 August and it was followed by group meditation.

A study camp on *The Path of Discipleship* was organized at Kanpur on 11-12 August, 2012. The book by Annie Besant formed the basis of study. About 40 members from Sarvahitakari Lodge of Gorakhpur, Gyanodaya Lodge of Barabanki, Dharma Lodge of Lucknow, Nirvan Lodge of Agra and Chohan Lodge of Kanpur participted. The camp began with recitation of Universal Prayer on 11 August. Bro. R.L. Gupta, President of Chohan Lodge welcomed the participants and speakers. Br. S.K. Pandey introduced the participants. Br. U.S. Pandey while inaugurating the camp brought out the points of importance and usefulness of such study in evolutionary process. He mentioned about the background and relevance of the period when the knowledge and wisdom contained in the book selected for study were brought before the humanity through Theosophical writings of H.P.B. Out of the four chapters of the book, first two, namely, 'First Steps' and 'Qualifications of the Discipleship' were covered by Br. K.K. Srivastava and S.K. Pandey respectively on 11 August. In the morning of 12 August Bharat Samaj Pooja was performed by Bro. Gyaneesh Kumar Chaturvedi. Thereafter remaining two chapters of the book namely, 'The Life of the Disciple' and 'The Future Progress of Humanity' were covered by Br. U.S. Pandey and S.S. Gautam respectively. During the concluding session there was lively interaction between the participants and the speakers, the representatives of the lodges present expressed their appreciation for the subject of study and its presentation by speakers and thanked the officials of Chohan Lodge for hosting the event and making good arrangement. Federation Secretary thanked the participants and the Chohan Lodge.

A seminar at Ghaziabad was held on 25 August, on the theme "Mental Peace and Theosophy". About 70 members from the Theosophical Lodges of Ghaziabad, Rampur, Lucknow and some non- members as well participated in it. The programme started with recitation of Hindu prayer followed by Universal Prayer. Bro. Harpal Singh President of Anand lodge welcomed the participants and speakers. Bro. S.C. Sharma conducted the proceedings. Bro. U.S. Pandey, Fed. Secretary, in his keynote address brought out

the inevitable need and desire for peace by all creatures including human beings. He mentioned that in history even wars have been fought for establishing peace but war cannot be solution for lasting peace. Thereafter he deliberated in detail about inner peace. Peace that passeth understanding, such peace abiding in hearts of those who live in eternal and brooding over, quoting extensively from theosophical literature like "Imitation of Christ", "Practical Occultism", "Path of Discipleship", "Bhagvad Gita", "At the Feet of the Master", "Light on the Path", "The Voice of the Silence" and "The Secret Doctrine" explaining meaning of passages quoted. Bro. Suneel Sharma in his talk brought out techniques of meditation for inner peace. Other speakers were Bro. R.S. Tyagi, R.S. Gupta, K.L. Saini, R.M. Garg, S.C. Malhotra, and Shri Chaitanya ji who in their talks focussed on different aspects of mental peace. Bro. Harpal Singh thanked all and concluded the seminar by singing a devotional song.

Federation Secretary participated in a meeting of Anand Lodge on 26 August morning and discussed administrative matters with lodge officials. Bro. Suneel Sharma conducted a meditation session.

Br. U.S. Pandey, Suneel Sharma and B.B. Lal visited Muradnagar Lodge for participating in a special meeting organized there on 26 August,. As desired by the members of the lodge Bro. Pandey and Sharma spoke on "What is Theosophy" .There was lively interaction between participants and speakers on various points of the topic. Fed. Secretary also discussed administrative matters with lodge officials.

Satyamarg Lodge, Lucknow, organized Ramendra Bihari Memorial lectures on 25-26 August when Br. Sheo Kumar Pandey a member of Indian Section Council and editor of "Dharm Path" journal delivered following talks; public talk on 25 August on the theme' Magic of Success' before a gathering of about 150 students in T.D. Girls Inter College, Gomti Nagar, Lucknow. There was lively interaction between the students and the speaker on 'Comprehending God Nature' in a meeting of the lodge on 26 August in the morning and on 'Feeling of Brotherhood in daily life' on 26 August in the evening.

Sarvahitakari Lodge, Gorakhpur, organized the following lectures in May & June: 'Seven Chakras' by Bro. Ajai Rai, 'Vipassana' by Bro. Vijay Kumar, there talks on 'Shiva Tattva' by Bro. S.B.R Mishra, Bros Ragu Rai and R.C. Sharma respectively and 'Dream of Ravana' by Bro. Ajai Rai. Besides, there was a question & answer session on 20 June and the White Lotus Day was observed at the Lodge on 8 May. Brief talks were given on this occasion by Bros. Ajai Rai, A.K. Srivastava and S.B.R. Mishra explaining the significance of White Lotus Day.

A day-long seminar on 'Practical Theosophy' was organized on 25 July at Gorakhpur. The proceedings started with the recitation of Prayers of Hindu, Buddhism, Jain, Christian and Islam religion followed by Universal Prayer. Bro Ajai Rai, Vice-President of Sarvahitakari Lodge welcomed the participants. Bro U S Pandey, Federation Secretary, welcomed the participants on behalf of the Federation and offered his greetings. He introduced the topic elaborating the idea regarding the actual work of the Theosophical Society for changing the attitude/thinking of man and society so as to help the humanity. He brought out the importance of Theosophical teachings for serious students and also for general public. Referring specifically to Ch. XII of the book *The Key to Theosophy* by HPB, he mentioned about the concerns of the founders of the society for application of Theosophical teachings in the practical life of the members of the Theosophical Society and also society at large. Various subsections of Ch XII of *The Key to Theosophy* titled 'Practical Theosophy' was covered by different speakers in their talks. Bro Ajai Rai spoke on Self-sacrifice, Bro S B R Mishra on Duty, Bro Awadhesh Kr Srivastava on Theosophy in Politics, Bro U S Pandey on Charity and Bro R P Singh on 'What Theosophists should do and should not do'. The talks were followed by lively interaction between the audience and the speakers. About 40 persons participated in the seminar. Bro Awadhesh Kr Srivastava, Secretary of the Lodge, proposed vote of thanks while concluding the seminar.

The I.K. Taimni Memorial Lecture was organized by Anand Lodge, Allahabad, on 29.07.2012. The guest speaker Dr. Rajesh

Purohit, Director, Allahabad Museum, spoke on the subject 'Religion, Philosophy and Spirituality'. He explained that there are two aspects of religion –ritualistic and philosophical or mystic aspect. Religion is not static; it changes according to time and space. But the essence of religion remains unchangeable. The philosophy of religion is that which enables man to evolve himself/herself. The thinkers and 'Rishis' unfold the real essence of religion that is the hidden or mystic part of religion. Spirituality is to practice the essence of religion, which leads to the real path of life. The speaker illustrated these points with examples and his experiences.

National Lecturer

Bro. P.K. Jayaswal presided over the 103rd Annual Conference of Karanataka Theosophical Federation and inaugurated the Golden Jubliee of Sarvodaya Theosophical Lodge, Hiriyur, on 23, 24 and 25 June 2012. He gave the inaugural address on 'Spiritual Regeneration of Humanity', and emphasized the criticality of the present age as per the divine plan to accelerate the march of the human evolution from the materialistic phase to the spiritual regeneration. He indicated that this was the primary task of the Theosophical Society.

In his concluding remarks on 25 June, Bro. Jayaswal exhorted the members to transcend the mental arena of words to ascend the buddhic domain of indescribable unity and Theosophical perfection. On 22 June, he participated in the evening study class of the Bangalore City Lodge on Theosophy as Masters see it by Clara Codd. At the request of the participants, he gave short address on 'Theosophy as I see it' and emphasized the importance of perceptive understanding of Theosophy.

Bro. N.C. Krishna visited Utkal Federation from 9 to 16 August, 2012. He delivered a public lecture on 'Theosophy & The Theosophical Society' at Bhubaneswar and also directed study camp there from 10 to 14 August. The book taken up for the study was *The Way of Self-Knowledge* by Radha Burnier. Bro. Krishna delivered a public lecture at Cuttack on 12 August. The

theme of the lecture was 'The Forward Journey'. The aforesaid lectures and the study Camp were well attended.

Workers' Training Camp

A Workers' Training Camp was organized by the Indian Section at the International Headquarters, Adyar, from 21August to 25 August, 2012. Twenty-two members form 13 Federations of the Indian Section participated in it. There were ten resource persons, namely, Prof. R.C. Tampi, Prof. C.A. Shinde, Dr. N.C. Ramanujachary, Bros P.K. Jayaswal, S.M. Umakantha Rao, H.S. Harihara Raghavan, C.V.K. Maithreya, P.S. Panchakshari, S. Sundaram and Ms. K. Parvathamma. Themes related to the philosophy of the organization, study, work at the Section, Federation and Lodge level, matters related to administration and finance, etc. were dealt with by the resource persons.

The International President, Dr. Radha Burnier, in her inaugural address said that many people do not have clear perception and concept of Theosophy and also regarding the work of the Theosophical Society. She stressed on the significance and importance of the study of Theosophy. For the students of Theosophy it is very important to realize the sacred interconnectedness of every manifestation of this universe. Growing and understanding are different from learning. One must understand and see life in its wholeness. Skill and expertise in different fields of work is important but much more essential is to grow inwardly, the flowering of the inner being. The stem of a louts remains in slush but the bud evolves into a beautiful flower and comes out of the watery mud and gives joy to all. Similarly, we the members must live and work beyond the mundane things and try to improve the situation and understand the true wisdom, beauty and goodness.

The General Secretary of the Indian Section, in his welcome address said that such camps and gathering are organized to strengthen ourselves in order to strengthen the work of the organization. Such occasions provide opportunity to learn the various works which can help in promoting the cause for which the TS was founded. It also helps to be aware of and alive to the Motto and the Objects to which we have consciously made ourselves

committed, so that when we go back to our respective places we go with a renewed zest and zeal, clarity and confidence, a positive attitude and constructive outlook towards the work and responsibility we take up for the service of society and all beings.

Bro. M.P. Singhal, International Vice-President, and Mrs Kusum Satapathy, International Secretary, spoke in the concluding session. Besides, the participants gave their impressions regarding the camp. The vote of thanks was given by the General Secretary.

(continued from page 279)

this Kathakali Troop. Next day Sir. C.P. ordered that, they can start a lottery to collect money for forming Kerala Kalamandalam in Kerala. Hence the dream of Mahakavi Vallathol was fulfilled and Kerala Kalamandalam came into existence.

As part of the Centenary celebrations, Kerala Theosophical Federation is organizing various programmes including study camps, youth camps, publication of books, zonal conferences etc.

THE 137TH INTERNATIONAL CONVENTION

The 137th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 26 to 31 December 2012.

All members of the Society in good standing are welcome to attend as delegates. Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation, should be sent to the Convention Officers before 15 November 2012.

REGISTRATION FEES	India	Other Countries
Members	Rs 75	US$ 50 *
Members under–21	40	...
Non-Members	150	...
Non-Members under–21	100	...

ACCOMMODATION CHARGES (SHARING)

(From 24 December 2012 to 1 January 2013 inclusive)

	India		Other Countries
	(Members)	(Non-Members)	(Members)
Accommodation with mat	Rs. 100	Rs. 200	...
Accommodation with cot	175	400	...
Leadbeater Chambers (including service, Furniture and bedding, but no blankets)	3,000	6000	US$ 130 *

(Half rates will be charged for children under ten. No charge for children under three.)

* (or Euro or Pound Sterling equivalent)

ACCOMMODATION

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-Members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. Mosquito nets and bedding will not be available. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Such cases will have to be shifted from the compound.

Accommodation is available for delegates from 24 December 2012 to 1 January 2013, both days inclusive, but can be guaranteed only to those whose registration and accommodation payments are received before 1 December 2012. Delegates from India requiring accommodation should send both the registration and accommodation charges together, but not before 1 September 2012.

Please note that in the event of cancellation there will be no refund of registration fees, but other charges will be refunded if application is received before 10 December 2012.

All communications and remittances should be addressed to the Convention Officer. The Theosophical Society, Adyar, Chennai 600 020. Remittance by bank drafts, duly crossed, should be made payable to the Treasurer, The Theosophical Society, but sent to the convention officer. Money Orders should be sent only to the Convention Officer. No cheques other than those drawn in Chennai will be accepted.

Please provide your details in the Convention form.

KUSUM SATAPATHY
International Secretary

CONVENTION-December 2012

THE THEOSOPHICAL SOCIETY

ADYAR, CHENNAI 600 020, 1NDIA

[To be filled in Block Capitals and sent to the Convention Officer. Non-members and those intending to attend the convention for the first time may please obtain a recommendation from the General Secretary of the Section concerned or from a well known member.]

1. Name:..
2. Nationality:.......................... 3. Date of Birth:....................
4. Address (in home country):..
5. E-Mail:..
6. Phone/Mobile Number:...
7. Occupation (if retired, former occupation):..........................
8. Date of Joining the T.S.:.............9. Diploma No................
10. Section / Federation / Lodge to which attached and whether now in good standing as a member:
....
11. Proposed duration of stay in Adyar:
From:................................. To:.....................................
12. Details of person(s) accompanying:-

Sl.no	Name	Age (Y/N)	Member	Relationship

13. Special Request, if any:..
14. Recommended by...................

Signature of applicant : ....

Date Signature

Registrar of Newspapers Reg. No. 4540/57-RPA/Regd./VSI (W) 22/2012-14

THE THEOSOPHICAL SOCIETY

formed at New York, 17 November 1875, and incorporated at Chennai (Madras), 3 April 1905, has three declared Objects:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the study of Comparative Religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

The Indian Section of the Theosophical Society
(Chartered 01.01.1890)

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Treasurer : Sri P.S. Panchakshari

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